The Brethren Evangelist
PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

E. L. YODER. } Associate Editors.
E. MASON.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., June 22, 1887.

An Admonition.

The subject of the Convention is now thoroughly before the Brotherhood, and soon there will be a heavy draw upon space to accommodate such matter. But before much more is said, we desire to litt up a word of admonition for all who contemplate writing upon the subject.

Let every one know and understand that a convention has been called by the National Executive Committee. There is a demand for such a convention, and the committee did its duty by calling one. The fact that a convention has been called should silence every one on the subject of whether there is a necessity for it or not. Arguments upon such a theme can do no good now and can be nothing more than literary rubbage. Brethren, if you have nothing else to write about a convention, please do not write at all. The aim is to hold a convention to the glory of God and the honor of the Brethren church, and this is the standard around which all should rally and direct their energies.

Every brother who has the Lord's work at heart will be in favor of a convention if he will prayerfully consider the matter. He who will stand up in an air of self-sufficency and flippantly ridicule the convention project, while hundreds of calls for help are coming in from all sources, is barren of that quality of heart that prompted God to send his Son into the world that whosoever believeth on him might not perish but have everlasting life. Unless a united effort is made to answer these calls, God will condemn us as unfaithful and wicked servants and put a mark of disgrace upon us as he did upon Cain.

These calls are sent, not to an individual, but to the Brethren church, and it is the duty of the Brethren church to make an effort to answer them, having faith in God, that he will foster and protect her in the effort.

The elephant that is dangerous and should be feared is the devil, and his graven image which many are worshiping is covetuousness which is idolatry. We have brought nothing into this world, and it is sure that we can carry nothing out. If, therefore we have food and raiment let us be contented therewith, and go on storing away treasures in heaven, and sowing the seed of righteousness.

There is now only three months remaining before we shall gather together in a general convention. There are seven days in a week, and one week lasts but a short time, and there are less than weeks of intervening time. If any one has no planning to do, no resolutions to frame, no system to perfect to offer for consideration, no encouraging news to tell, no valuable experience to give, then let him pray that God may guide and bless the work, and let him commence to pray now.

May the God of all wisdom and knowledge and power keep our hearts and minds, and lead us into the devout man of life, and to true devotion in our most holy profession.

The Baptism of Heretics.

The Primitive Church, like the church of every other age, could not be "*of one mind*" on all questions of Christian doctrine.

In those days they were great admirers of the adage, admired by some, that the logic of the strongest is always the best. Accordingly, when one party desired to head off another, he usually tried to convene the largest council of bishops.

In the year 256, Pope Stephen condemned the decree of the African Council, under Cyprian, that heretics should be baptized.

A very intelligent conception of the controversy can be obtained by comparing it with the action of the German Baptist rulers in their dealings with the Brethren. They have decreed in their councils that members of the Brethren church must be re-baptized before they can be received as members.

In that early time, there were organizations claiming to be Christian, that did not accept all of the Catholic doctrine. They were called heretics and in places they could not enter the general church without submitting to a re-baptism. In other places they were received on their first baptism. So it was a case exactly like the attitude of the German Baptist toward the Brethren, on this subject.

After Pope Stephen's condemnation, Cyprian lost no time in calling a larger convention than the ones held before. This made the third one that was called to settle this matter and then it was not settled.

In the seventh Council of Carthage, there were eighty-seven bishops, and the meeting was held in September, 256 A. D. They had no elaborate creed in those days, and it is interesting to follow the history of such a council. They came together and held a sort of experience meeting, each bishop giving his reasons why he could not indorse a certain practice; and then a decree was promulgated by authority of a council.

Cyprian convened a council, of course, to condemn the baptism of heretics. We quote a number of the bishops, who took part in that council held about seventy years before the great council of Nice.

Cæcilius of Bilta.—I know only one baptism in the church.

Primus of Misgirpa.—I decide that every man who comes to us from heresy must be baptized.

Polycarp of Adrumetum.—They who approve the baptism of heretics, make void one baptism.

Noratus of Thamugada.—We ought to declare our faith, that heretics and schismatics, who come to the church falsely baptized, should be baptized in the everlasting fountain.

Nemesianus of Thubunæ.—The baptism which heretics and schismatics bestow is not the true one.

Janustrius of Lambesis.—I decree that all heretics must be baptized, and so admitted into the holy church.

Lucius of Castra Galbe.—It is a consequence that those who, having been baptized by people who are contrary to the church, are polluted, must first be cleansed, and then at length be baptized.

Nicomedes of Segermæ.—My opinion is this, that heretics coming to the church should be baptized.

Felix of Bagai.—When the heretic baptizes a heretic, they fall together into death.

In this style of giving testimony one after another arose until the eighty-six had spoken, and surely they must have been of the same mind. But among the number was one who had not carried the episcopal robe very long, and he was not very decided, he was

Victor of Octavum.—As yourselves also know, I have not long been appointed a bishop, and I therefore waited for the decision of my predecessors. I therefore think this, that as many as come from heresy should undoubtedly be baptized.

Cyprian closed the giving of testimony by his own. Many of the testimonies are of considerable length, so that considerable time must have been consumed in it.

This council gives us an idea of the frequency of such gatherings in the Primitive church. This was the seventh council held at Carthage alone, and the church was not two hundred and fifty years old. The Christian doctrine certainly spread very rapidly, that there should be 87 bishops in Northern Africa at that early time.

"Mum" About Devils.

Recently we have ventured to do our duty in publishing painful facts about erring brethren. This course has been justified by some, and by others it is condemned. We do not seek to justify the acts, nor to make any apology, but we do denounce the sentimentalism that has taken possession of our minds, in our attitude toward such matters. Sin must be rebuked, and when one who has occupied a high standing falls into the condemnation of the devil, it is wrong to keep the circle of acquaintances ignorant about the fact, and stand silently by and allow eulogies to be pronounced upon them. Again, the publication of such a fact is no more unwise than it is for one individual to privately tell it to his brother and neighbor. This sentimentalism is the breeder of backbiting. Instead of being open with open things, it seeks to spy around and do its work in the hush! hush! hush! style.

Men often commit sin by trying to hide sin; and we feel that we would be committing sin by covering up what our brotherhood should know. A member who has occupied no place of prominence and carried with him no influence should be left where he is, should he fall short of the glory of God. But when one who carries influence and occupies a throne of prominence come gravely short of his calling, the fact should be made known, so brethren will be protected against holding up as an example of goodness, a man whose heart is known to be the seat of impurity. It is humiliating to any pure mind to hold up a name as good and worthy and afterward hear that he was lauding a devil.

Rebuking sin as the Christian's true discipline demand, is the most painful duty there is to perform, and it becomes intensely so when the offender has been an intimate associate as well as a brother in the church. This is a duty that very few are doing as the gospel requires. When God writes the history of man, he writes the good and the bad. God made Moses write of himself that he committed murder. That was a humiliation most crushing. The shadow of hideous darkness must have fallen upon the countenance of that man of God when the spirit forced his hand to write this truth terrible and dreadful to him—terrible, because murder, dreadful, because men and angels, wherever God sowed his seed of truth would know that he did the deed; and even when he is in the judgment, this pardoned sin will be a part of the record he shall bear. And Moses is not the only one who suffers in the same manner through the inflexible impartiality of the Bible. However Moses disobeyed no written divine law because none had yet been given.

Again, Jesus did not scruple to declare that Judas possessed a devil. He denounced the Scribes and Pharisees in the most severe terms, and he did this because it was his duty. So, today, when it is a duty to arraign sin, there should be no shirking. It is unpleasant, but we can not be carried on flowery beds of ease just yet.

"Let him who thinketh he standeth take heed, lest he fall."

EDITORIAL ITEMS.

Bro. Cain is quite forcible in his views of conducting church business. His remarks on this point are sound, but the church has not yet attained that liberal disposition to give that which characterizes many other denominations. If we were as liberal as some are, we could raise a hundred thousand dollars for church work in six months.

Our subscription list has increased considerable since we have been offering the paper for 50 cents from now till the end of the year. But there are still many who do not take the paper. Where there are such, will not some generous sister or brother volunteer to act as agent to gather them in?

The oversight of compositors made the item read, concerning a new church at Miamisburg, $11.50 instead $1150. A black spot is of some influence in certain places.

The brethren at Myersdale, Pa., are having a very successful revival.

We print a long article from the pen of brother Beechly, of Myersdale, Pa. He takes strong grounds upon the subject, as Christians should; for the liquor traffic is one of the most dangerous enemies to law, authority and righteousness there is. The brethren should take a front rank in the temperance work.

Bro. E. L. Yoder's article concerning the Dunkards, published in the Kansas City times is reaching a good ways. We have received a letter from Georgia, asking for a sample copy, and the writer said he wanted to subscribe.

Ashland seems like a deserted place since the close of the school. The students, teachers and nearly every one connected with the school will soon be gone.

Next Sunday brother W. C. Perry expects to preach in the Miami Valley.

Pride is the most dangerous enemy to Christianity that there is. There should be no abandonment of the opposition against this arch-enemy of Christ. There is no use of making laws to correct the evil, but the watchmen on Zion's wall is not doing his duty if he fails to warn the people against this monster of iniquity.

Bro. Martin Shively has moved to West Independence, Ohio, and now the struggle against sin has commenced in earnest.

When it is fully settled once where the convention is going to be, then some solid work should be done in making preparations.

If any of our readers know of any one who expects to attend school away from home, it will be esteemed a favor if their addresses are sent to us.

The reporter for the Messenger showed some friendliness in his item about the Progressives. He said there were many on the ground, prominent among whom was E. L. Yoder; also mentioning the EVANGELIST and his official connection with it. This was an unexpected favor from that source.

In the last number of the EVANGELIST, Bro. Josiah Keim, lately appointed solicitor for Ashland College, declared the canvass for donations still open, and called upon the sisters to continue their efforts to raise the $1000 proposed. We wonder who will be the next sister to respond?

Bro. Bailey says the outlook for Ashland College is better this season than it was last. We are glad of this. Could we have the encouragement of our people everywhere it would not be very long until we could have a prosperous school.

We learn that brother Ditch is getting along very well in his pastoral labors at Dunlap, Ind. We are glad to hear this.

Bro. Nicholson is now engaged in Nebraska. He preaches at Holmesville, Beatrice, Picksell. His family will remain in Iowa, probably, until fall. Bro. N. preaches at Holmesville twice on Sunday, and through the week several times.

Convention, Or No Convention.

I am unable to interpret the action of the Milford folks. Do they mean that there should be no convention any place, or do they only mean that they do not feel able to entertain it at Milford? If it is the former, we are glad for the decision; we do not think it would be in good taste to hold a convention and do the work that seems to us necessary to do with its burden of important results, in a community that would not lend its moral aid to the work. If the latter consideration reached the decision, we of course have nothing to say as to the wisdom of their action.

One thing we will say just here which may be of use to those who may finally conclude to entertain the convention. And that is I am uncompromisingly opposed to the spread eagle notion of some of our brethren, that it must be in some city, where we will have a chance to spend fifty or a hundred dollars for hall rent, and twice that amount in the way of hotel bills, when in fact there are churches in the country where not even a Milford is at hand, who could entertain the convention for much less money than we would pay in a city and thus save the money to our own people. The entertainment too, would be fully as good as most of us fare at home. I may be called parsimonious and all that, but in all candor, I believe an overestimate of our financial ability, or in fact a want of any estimate, has been our bane ever since we have an organized existence. Yes, when we did meet in the city of Dayton, we built a publishing house, resolved to pay off our college debt, and did other important works, but for the most part this was only done on paper. And so it ever will be until we drop our spread eagle notions and confine our work to the limit of our financial ability. In order to have or ever get financial ability we must try to